

SERMON

PREACH'D

November the Fifth, 1678.

A T

St. MARGARET's Westminster,

Before the HONOURABLE HOUSE of

COMMONS.

LUKE IX. Ver. 55, 56.

But he turned, and rebuked them: and said, Ye know not what manner of Spirit ye are of; For the Son of Man is not come to destroy Mens lives, but to save them.

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in Ordinary to His Majesty.

L O N D O N:

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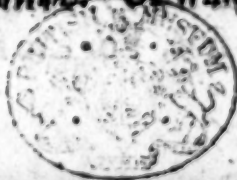
LUKE IX. Ver. 55, 56.

But he turned, and rebuked them, and said, Ye know not what manner of Spirit ye are of: For the Son of Man cometh not to destroy Mens lives, but to save them.

AMong many other Things, which may justly recommend the *Christian Religion* to the Approbation of Mankind, the intrinsic Goodness of it is most apt to make Impression upon the Minds of serious and considerate Men. The Miracles of it are the great external Evidence and Confirmation of its Truth and Divinity; but the Morality of its Doctrines and Precepts, so agreeable to the best Reason and wisest Apprehensions of Mankind, so admirably fitted for the perfecting of our Natures, and the sweetening the Spirits and Tempers of Men, so friendly to human Society, and every way so well calculated for the Peace and Order of the World. These are the Things which our Religion glories in as her Crown and Excellency. Miracles are apt to awaken and astonish, and by a sensible and over-powering Evidence, to bear down the Prejudices of Infidelity; but there are secret Charms in *Goodness*, which take fast hold of the Hearts of Men, and do insensibly, but effectually command our Love and Esteem.

And surely nothing can be more proper to the Occasion of this Day, than a Discourse upon this Argument; which so directly tends to correct that Unchristian Spirit and Mistaken Zeal, which hath been the cause of all our Troubles and Confusions, and had so powerfully an Influence upon that horrible Tragedy, which was designed, now near upon Fourscore Years ago, to have been acted as upon this Day.

And that we may the better understand the reason of our Saviour's Reproof here in the Text, it will be requisite to consider the occasion of this hot and furious Zeal, which appeared in some of his Disciples: And that was this, Our Saviour was going from *Galilee* to *Jerusalem*; and being to pass thro' the Village of *Samarita*, he sent Messengers before him, to prepare Entertainment for him: But the People of that Place would not receive him, because he was going to *Jerusalem*: The reason whereof was, the *Difference of Religion*, which then was between the *Jews* and *Samaritans*. Of which I shall give you this brief Account.



The

These *Samaritans* were originally that Colony of the *Affyrians*, which we find in the Book of *Kings*, was, upon the Captivity of the Ten Tribes, planted in *Samaria* by *Salmannassar*. They were *Heathens*, and worshipped their own Idols, till they were so infested with Lions, that for the Redress of this Mischief, they desired to be instructed in the Worship of the God of *Israel*, hoping by this means to appease the Anger of the God of the Country; and then they worshipped the God of *Israel*, together with their own Idols; for so it is said in the History of the *Kings*, That they feared the Lord, and served their own Gods.

After the Tribe of *Judah* were returned from the Captivity of *Babylon*, and the Temple of *Jerusalem* was rebuilt, all the *Jews* were oblig'd by a solemn Covenant to put away their *Heathen Wives*. It happen'd, that *Manasses*, a *Jewish Priest*, had marry'd the Daughter of *Sanballat* the *Samaritan*; and being unwilling to put away his Wife, *Sanballat* excited the *Samaritans* to build a Temple upon Mount *Gerizin*, near the City of *Samaria*, in Opposition to the Temple at *Jerusalem*; and made *Manasses*, his Son-in-Law, Priest there.

Upon the building of this new Temple, there arose a great Feud between the *Jews* and the *Samaritans*, which in process of time grew to so violent a Hatred, that they would not so much as shew common Civility to one another. And this was the Reason why the *Samaritans* would not receive our Saviour in his Journey, because they perceiv'd he was going to worship at *Jerusalem*.

At this uncivil Usage of our Saviour, two of his Disciples, *James* and *John*, presently take fire, and out of a well-meaning Zeal for the Honour of their Master, and of the true God, and of *Jerusalem*, the true place of his Worship, they are immediately for dispatching out of the way these Enemies of God, and *Christ*, and the true Religion, these *Hereticks* and *Schismatics*, for so they called one another: And to this end they desire our Saviour to give them power to call for Fire from Heaven to consume them, as *Elias* had done in a like case, and that too not far from *Samaria*; and it is not improbable that their being so near the place where *Elias* had done the like before, might prompt them to this request.

Our Saviour seeing them in this Heat notwithstanding all the Reasons they pretended for their Passion, and for all they sheltered themselves under the great Example of *Elias*, doth

very calmly, but severely reprove this Temper of theirs; *You know not what manner of Spirit you are of; for the Son of Man is not come to destroy Mens Lives, but to save them.*

Grotius observes, that these two excellent Sentences are left out in a *Manuscript* that is in *England*, I cannot tell what *Manuscript* he refers to, but if it were a Copy written out in the height of Popery, no wonder if some zealous Transcriber, offended at this Passage, struck it out of the Gospel, being confident our Saviour would not say any thing that was so directly contrary to the current Doctrine and Practice of those times. But thanks be to God, this admirable Saying is still preserv'd, and can never be made use of upon a fitter occasion.

You know not what manner of Spirit ye are of: That is, Ye own your selves to be my Disciples, but do you consider what Spirit now acts and governs you? Not that surely which my Doctrine designs to mould and fashion you into, which is not a furious and persecuting and destructive Spirit, but mild and gentle and saving; tender of the Lives and Interests of Men, even of those who are our greatest Enemies: You ought to consider, That you are not now under the rough and sower Dispensation of the Law, but the calm and peaceable Institution of the Gospel; to which the Spirit of Elias, tho' he was a very good Man in his time, would be altogether unsuitable. God permitted it then, under that imperfect way of Religion, but now under the Gospel it would be intolerable: For that designs universal love, and peace, and good will; and now no difference of Religion, no pretence of Zeal for God and Christ can warrant and justify this passionate and fierce, this vindictive and exterminating Spirit:

For the Son of Man is not come to destroy Mens Lives, but to save them. He says indeed elsewhere, that he *was not come to send Peace, but a Sword*; which we are not to understand of the natural tendency of his Religion, but of the accidental events and effects of it, thro' the Malice and Perverseness of Men: But here he speaks of the proper intention and design of his coming; He came not to kill and destroy, but for the healing of the Nations; for the Salvation and Redemption of Mankind; not only from the Wrath to come, but from a great part of the Evils and Miseries of this Life: He came to discountenance all Fierceness and Rage and Cruelty in Men, one towards another; to restrain and subdue that furious and unpeaceable Spirit, which is so troublesome to the World, and the cause of

to many Mischiefs and Disorders in it: And to introduce a Religion which consults not only the eternal Salvation of Mens Souls, but their Temporal Peace and Security, their Comfort and Happiness in this World.

The Words thus explain'd contain this Observation, That a revengeful and cruel and destructive Spirit, is directly contrary to the design and Temper of the Gospel, and not to be excused upon any pretence of Zeal for God and Religion.

In the Prosecution of this Argument I shall confine my Discourse to these Three Heads.

First, To shew the Opposition of this Spirit to the true Spirit and Design of the Christian Religion.

Secondly, The Unjustifiableness of it upon any pretence of Zeal for God and Religion.

Thirdly, To apply this Discourse to the occasion of this Day.

I. First, I shall shew The Opposition of this Spirit to the true Spirit and Design of the Christian Religion: That it is directly opposite to the main and fundamental Precepts of the Gospel; and to the great Patterns and Examples of our Religion, our blessed Saviour, and the Primitive Christians.

1. This Spirit which our Saviour here reproves in his Disciples, is directly opposite to the main and fundamental Precepts of the Gospel; which command us to love one another, and to love all Men, even our very Enemies; and are so far from permitting us to persecute those who hate us, that they forbid us to hate those who persecute us: They require us, to be merciful, as our Father which is in Heaven is merciful; to be kind and tender-hearted, forbearing one another, and forgiving one another; if any Man have a Quarrel against any, even as God for Christ's sake hath forgiven us: And to put on, as the elect of God, Bowels of Mercy, Meekness, and Long-suffering, and to follow Peace with all Men, and to shew all Meekness to all Men: And particularly the Pastors and Governors of the Church are especially charged to be of this Temper: The Servant of the Lord must not strive, but be gentle unto all Men; apt to teach in Meekness instructing those that oppose themselves, if peradventure God will give them Repentance to the Acknowledgement of the Truth. To all which Precepts, and many more that I might reckon up, nothing can be more plainly opposite, than inhuman Cruelties and Persecutions, treacherous Conspiracies and bloody Massacres, a barbarous Inquisition, and a holy League to extirpate all that differ from us. And instead of instructing in Meekness those that oppose themselves, to

convert Men with Fire and Faggot, and to teach them, as *God* *degn* did the Men of Succoth, with Briars and Thorns; and instead of waiting for their Repentance, and endeavouring to recover them out of the Snare of the Devil, to put them quick into his hands, and to dispatch them to Hell as fast as possible. If the precepts of Christianity can be contradicted, surely it cannot be done more grossly and palpably than by such practises.

2. This Spirit is likewise directly opposite to the great Patterns and Examples of our Religion, our blessed Saviour, and the Primitive Christians. It was prophesied of our Saviour, that he should be the Prince of Peace; and should make it one of his great businesses upon Earth, to make peace in Heaven and Earth; and to reconcile Men to God, and to one another; to take up all those feuds, and to extinguish all those animosities that were in the World; to bring to agreement and a peaceable demeanour one towards another those that were most distant in their Tempers and Interests, to make the Lamb and the Wolf lie down together, that there might be no more destroying nor devouring in all God's holy Mountain; that is, that that cruel and destructive Spirit which prevailed before in the World, should then be banish'd out of all Christian Societies.

And in Conformity to these Predictions, when our Saviour was born into the World, the Angels sang that Heavenly Anthem, *Glory to God in the highest, peace on earth, and good-will among Men.* And when he appear'd in the World, his whole Life and Carriage was gentle and peaceable, full of Meekness and Charity. His great Business was to be beneficial to others, to seek and to save that which was lost; He went about doing good, to the Bodies, and to the Souls of Men: His Miracles were not destructive to Mankind, but healing and charitable. He could, if he had pleased, by his miraculous power have confounded his Enemies, and have thundred out death and destruction against the Infidel World, as his pretended Vicar hath since done against Hereticks. But intending that his Religion should be propagated in human ways, and that Men should be drawn to the Profession of it by the Bands of Love, and the Cord of a Man, by the gentle and peaceable Methods of Reason and Persuasion; he gave no Example of a furious Zeal and religious Rage against those who despised his Doctrine. It was propounded to Men for their great advantage, and they rejected it at their utmost peril. It seemed good to the Author of this Institution to compel no Man to it by temporal punishments.

ments. When he went about making *Profelytes*, he offered Violence to no Man; only said, *If any Man will be my Disciple, if any Man will come after me.* And when his Disciples were leaving him, he does not set up an *Inquisition* to torture and punish them for their defection from the Faith, only says, *Will ye also go away?*

And in imitation of this blessed Patern, the *Christian Church* continued to speak and act for several Ages. And this was the Language of the holy Fathers, *Lex nova non se vindicat ultore gladio*, the Christian Law doth not avenge it self by the Sword. This was the stile of Councils, *Nemini ad credendum vim inferre*, to offer no violence to no Man to compel him to the Faith, I proceed in the

II. *Second place*, to shew the *Unjustifiableness* of this Spirit upon any pretence whatsoever of Zeal for God and Religion. No Case can be put with Circumstances of greater advantage, and more likely to justify this Spirit and Temper, than the Case here in the Text. Those against whom the Disciples would have called for fire from Heaven, were Hereticks and Schismaticks from the true Church; they had affronted our Saviour himself in his own Person; the Honour of God; and of that Religion which he had set up in the World, and of *Jerusalem* which he had appointed for the place of his Worship were all concerned in this Case: so that if ever it were warrantable to put on this fierce and furious Zeal, here was a Case that seem'd to require it: But even in these Circumstances our Saviour thinks fit to rebuke and discountenance this Spirit, *Ye know not what manner of spirit ye are of.* And he gives such a Reason, as ought in all differences of Religion, how wide soever they be, to deter Men from this Temper; *For the Son of Man is not come to destroy mens lives, but to save them:* That is, This Spirit is utterly inconsistent with the great Design of Christian Religion, and the end of our Saviour's coming into the World.

And now what hath the Church of *Rome* to plead for her Cruelty to Men for the Cause of Religion, which the Disciples might not much better have pleaded for themselves in their Case? What hath she to say against those who are the Objects of her Cruelty and Persecution, which would not have held against the *Samaritans*? Does she practise these Severities out of a Zeal for Truth, and for the Honour of God, and Christ, and the true Religion? Why upon these very accounts it was; that the Disciples would have called for fire from Heaven, to

have destroy'd the *Samaritans*. Is the Church of *Rome* perswaded, that those whom she persecutes are Hereticks and Schismatics, and that no punishment can be too great for such Offenders? So the Disciples were perswaded of the *Samaritans*, and upon much better grounds: Only the Disciples had some excuse in their Case, which the Church of *Rome* hath not, and that was Ignorance: And this Apology our Saviour makes for them, *Ye know not what manner of spirit ye are of*. They had been bred up in the *Jewish* Religion, which gave some Indulgence to this kind of Temper, and they were able to cite a great Example for themselves; besides, they were then but Learners, and not thoroughly instructed in the Christian Doctrine. But in the Church of *Rome*, whatever the Case of particular Persons may be, as to the whole Church and the Governing part of it, this Ignorance is wilful and affected, and therefore inexcusable. For the Christian Religion, which they profess to embrace, does as plainly teach the contrary, as it does any other matter whatsoever: and it is not more evident in the New Testament, that *Christ* died for Sinners, than that Christians should not kill one another for the Mis-belief of any Article of *Revealed Religion*; much less for the Dis-belief of such Articles as are invented by Men, and imposed as the Doctrines of *Christ*.

You have heard what kind of Spirit it is, which our Saviour here reproves in his Disciples. It was a furious and destructive Spirit, contrary to Christian Charity and Goodness. But yet this may be said in Mitigation of their Fault, That they themselves offered no Violence to their Enemies; They left it to God; and, no doubt, would have been very glad that he would have manifested his severity upon them, by sending down fire from Heaven to have consumed them.

But there is a much worse Spirit than this in the World, which is not only contrary to Christianity, but to the common Principles of Natural Religion, and even to Humanity it self: Which by Falshood and Perfidiousness, by secret Plots and Conspiracies, or by open Seditions and Rebellion, by an Inquisition or a Massacre; by deposing and killing Kings, by Fire and Sword, by the ruin of their Country, and betraying it into the hands of Foreigners; and, in a word, by dissolving all the Bonds of Human Society, and subverting the Peace and Order of the World; that is, by all the wicked ways imaginable doth incite Men to promote and advance their Religion. As

if all the World were made for *Them*, and there were not only no other Christians, but no other Men besides themselves, as *Babylon* ot old proudly vaunted, *I am, and there is none besides me*: And as if the God, whom the Christians worship, were not the God of Order, but of Confusion; as if he whom we call the Father of Mercies were delighted with Cruelty, and could not have a more pleasing Sacrifice offer'd to him than a Massacre, not put a greater Honour upon his Priests than to make them Judges of an *Inquisition*; that is, the Inventers and Deceiters of Torments for Men more Righteous and Innocent than themselves.

Thus to mis-represent God and Religion, is to divest them of all their Majesty and Glory. For if that of *Seneca* be true, that *Sine bonitas nulla majestas*, Without Goodness there can be no such thing as Majesty; then to separate Goodness and Mercy from God, Compassion and Charity from Religion, is to make the Two best things in the World, God and Religion, good for nothing.

How much righter Apprehension had the Heathen of the Divine Nature, which they looked upon as so benign and beneficial to Mankind, that (as *Tully* admirably says) *Dii immortales ad usum hominum fabricati pene videantur*, The Nature of the immortal Gods may almost seem to be exactly framed for the benefit and advantage of Men. And as for Religion, they always speak of it as the great Band of Human Society, and the Foundation of Truth, and Fidelity, and Justice among Men. But when Religion once comes to supplant Moral Righteousness, and teach Men the absurdest things in the World, to lye for the Truth, and to kill Men for God's sake: when it serves to no other purpose, but to be a Bond of Conspiracy, to inflame the Tempers of Men to a greater fierceness, and to set a keener Edge upon their Spirits, and to make them ten times more the Children of Wrath and Cruelty than they were by Nature, then surely it loses its Nature and ceases to be Religion: For let any Man say worse of *Atheism* and *Infidelity*, if he can. And, for God's sake, what is Religion good for, but to reform the Manners and Disposition of Men, to restrain Human Nature from Violence and Cruelty, from Falshood and Treachery, from Sedition and Rebellion? Better it were there were no Revealed Religion, and that Human Nature were left to the conduct of its own Principles and Inclinations, which are much more mild and merciful, much more for the Peace

Peace and Happiness of Human Society; than to be acted by a Religion that inspires Men with so wild a Fury, and prompts them to commit such Outrages, and continually supplanting Government, and undermining the Welfare of Mankind: In short, such a Religion as teaches Men to propagate and advance it self by *Means* so evidently contrary to the very *Nature* and *End* of all Religion.

And this, if it be well considered, will appear to be a very convincing way of Reasoning, by shewing the last Result and Consequence of such Principles, and of such a train of Propositions, to be a most gross and palpable Absurdity. For Example, We will at present admit *Papacy* to be the true Religion, and their *Doctrines of extirpating Hereticks*, of the Lawfulness of *Deposing Kings*, and subverting Government, by all the cruel and wicked ways that can be thought of, to be (as in truth they are) the *Doctrines* of this Religion: In this Case, I would not trouble my self to debate particulars; but if in the gross, and upon the whole matter it be evident, that such a Religion as this is as bad or worse than Infidelity and No religion, this is Conviction enough to a Wise-man, and as good as a Demonstration, that this is not the true Religion, and that it cannot be from God.

How much better Teachers of Religion were the old *Heathen Philosophers*? In all whose Books and Writing there is not one Principle to be found of Treachery or Rebellion; nothing that gives the least countenance to an *Assassination* or a *Massacre* to the betraying of One's Native Country, or the cutting of his Neighbour's Throat for difference in Opinion. I speak it with Grief and Shame, because the Credit of our common Christianity is somewhat concerned in it; that *Panetius* and *Antipater* and *Diogenes* the *Stoick*, *Tully* and *Plutarch* and *Seneca*, were much honefter and more Christian *Casuits*, than the *Jesuits* are; or the generality of the *Casuits* of any other Order, that I know of, in the Church of *Rome*: I come now in the

III. *Third* and *Last* place, to make some *Application* of this Discourse.

1. Let not Religion suffer for those Faults and Miscarriages which really proceed from the Ignorance of Religion, and from the want of it. That under colour and pretence of Religion, very bad things are done, is no argument that Religion it self is not good: Because the best things are liable to be perverted and abused to very ill purposes; nay the Corruption of

them

them is commonly the work; as they say, The richest and noblest Wines make the sharpest Vinegar: If the light that is in you, says our Saviour, be darkness, how great is that darkness?

2. Let us beware of that Church which countenanceth this *Unchristian Spirit* here condemned by our Saviour; and which teaches such *Doctrines*, and warrants such *Practices* as are consonant thereto. You all know, without my saying so, that I mean the Church of Rome; in which are taught such *Doctrines* as these, That *Hereticks*, that is, all who differ from them in matters of Faith, are to be extirpated by Fire and Sword; which was decreed in the 3^d and 4th Lateran Councils, where all Christians are strictly charged to endeavour this to the uttermost of their power, *Sicut reputari cupiunt & haberi fideles, As they desire to be esteemed and accounted Christians.* Next their *Doctrines* of *Deposing Kings*, and of *Absolving their Subjects from Obedience to them*; which were not only universally believed, but practised by the Popes and Roman Church for several Ages. Indeed this Doctrine hath not been at all times alike frankly and openly avowed, but it is undoubtedly theirs; and hath frequently been put in execution, tho' they have not thought it so convenient at all turns to make profession of it. It is a certain kind of Engine, which is to be screw'd up or let down, as occasion serves; and is commonly kept like Goliath's Sword in the Sanctuary, but yet so that the High-Priest can lend it out upon an extraordinary occasion.

And for *Practices* consonant to these *Doctrines*, I shall go no further than the horrid and bloody Design of this Day. Such a Mystery of Iniquity, as had been bid from Ages and Generations; such a Master-piece of Villainy, as eye had not seen, nor ear heard, nor ever before entered into the hearts of man; So prodigiously barbarous, both in the Substance and Circumstances of it, as is not to be parallel'd in all the voluminous Records of Time, from the Foundation of the World.

Of late Years our *Adversaries*, for so they have made themselves without any provocation of ours, have almost had the Impudence to deny so plain a matter of Fact; but I wish they have not taken an effectual course, by fresh Conspiracies, of equal or greater horror, to confirm the belief of it with a witness. But I shall not anticipate what will be more proper for another Day, but confine my self to the present Occasion.

I will not trouble you with the particular Narrative of this dark Conspiracy, nor the obscure manner of its Discovery; which

which *Bellarmino* himself acknowledges not to have been *wrought out a Miracle*. Let us thank God that it was so happily discovered and disappointed, as I hope their present Design will be, by the same wonderful and merciful Providence of God towards a most unworthy People. And may the *Lameness* of halting *Ignatius Loyola*, the Founder of the *Jesuits*, never depart from that Order, but be a Fate continually attending all their villainous Plots and Contrivances.

I shall only observe to you, That after the Discovery of this Plot the Authors of it were not convinced of the Evil, but sorry for the Miscarriage of it. Sir *Everard Digby*, whose very original Papers and Letters are now in my hands; after he was in Prison, and knew he must suffer, calls it *The best Cause*; and was extremely troubled to hear it censured by *Catholicks and Priests*, contrary to his Expectation, for a great sin: Let me tell you, says he, what a grief it is, to hear THAT so much condemn'd, which I did believe would have been otherwise thought of by *Catholicks*. And yet he concludes that Letter with these words, In how full joy should I die, if I could do any thing for the Cause which I love more than my Life. And, in another Letter, he says, he could have said something to have mitigated the Odium of this Business, as to that point of involving those of his own Religion in the common Ruin; I dare not, (says he) take that course that I could to make it appear less odious, for divers were to have been brought out of danger, who now would rather hurt them than otherwise. I do not think there would have been three worth the saving that should have been lost. And as to the rest, that were to have been swallow'd up in that Destruction, he seems not to have the least relenting in his Mind about them. All doubts he seems to have look'd upon as Temptations, and intreats his Friends to pray for the pardoning of his not sufficient striving against temptations since this Business was undertook.

Good God! that any thing that is called Religion should so perfectly strip Men of all Humanity, and transform the mild and gentle Race of Mankind into such Wolves and Tigers: that ever a pretended Zeal for Thy Glory should instigate Men to dishonour thee at such a rate! It is believ'd by many, and not without cause, that the Pope and his Faction are the *Antichrist*. I will say no more than I know in this matter; I am not sure that it is He that is particularly designed in Scripture by that Name; but however that be, I challenge *Anti-christ*

Christ himself, whoever he be, and whenever he comes, to do worse and wickeder things than these.

But I must remember my *Text*, and take heed of imitating that *Spirit* which is there condemned, whilst I am inveighing against it. And in truth it almost looks uncharitably to speak the truth in those matters, and barely to relate what these Men have not blush'd to do. I need not, nay I cannot aggravate these things, they are too horrible in themselves, even when they are express'd in the softest and gentlest words.

I would not be understood to charge every particular Person who is, or hath been in the *Roman* Communion, with the guilt of these or the like Practices: But I must charge their Doctrines and Principles with them: I must charge the Heads of their Church, and the prevalent Teaching and Governing part of it, who are usually the Contrivers and Abettors, the Executioners and Applauders of these cursed Designs.

I do willingly acknowledge the great Piety and Charity of several Persons who have lived and died in that Communion, as *Erasmus*, *Father Paul*, *Tbuanus*, and many others; who had in truth more Goodness than the Principles of that Religion do either incline Men to, or allow of. And yet he that considers how universally almost the *Papists* in *Ireland* were engaged in that *Massacre*, which is still fresh in our Memories, will find it very hard to determine how many degrees of Innocency and Good-nature, or of Coldness and Indifferency in Religion, are necessary to over-balance the Fury of a blind Zeal and misguided Conscience.

I doubt not but *Papists* are made like other Men. Nature hath not generally given them such savage and cruel Dispositions; but their Religion hath made them so. Whereas true Christianity is not only the best, but the best-natur'd Institution in the World; and so far as any Church is departed from Good-nature, and become cruel and barbarous, so far is it degenerated from Christianity. I am loth to say it, and yet I am confident 'tis very true, That many *Papists* would have been excellent Persons, and very good Men, if their Religion had not hindered them; if the Doctrines and Principles of their Church had not perverted and spoiled their Natural Dispositions.

I speak not this to exasperate You, worthy Patriots, and the great Bulwark of our Religion, to any unreasonable or unnecessary, much less unchristian Severities against them; No, let us not do

do like them; let us never do any thing for Religion that is contrary to it: But I speak it to awaken your Care thus far, That if their *Priests* will always be putting these pernicious Principles into the Minds of the *People*, effectual Provision may be made, that it may never be in their power again to put them in practice. We have found by Experience, that ever since the *Reformation* they have been continually pecking at the Foundations of our Peace and Religion: When God knows we have been so far from thirsting after their Blood, that we did not so much as desire their Disquiet, but in order to our necessary Safety, and indeed to theirs. And God be praised for those matchless Instances which we are able to give of the generous Humanity and Christian Temper of the *English Protestants*. After Queen Mary's Death, when the *Protestant Religion* was restor'd, Bishop Bonner, notwithstanding all his Cruelties and Butcheries, was permitted quietly to live and die amongst us. And after the *Treason* of this Day, nay at this very time, since the Discovery of so barbarous a Design, and the highest Provocation in the World, by the treacherous Murder of one of His Majesty's Justices of the Peace, a very good Man, and a most excellent Magistrate, who had been active in the Discovery of this Plot; I say, after all this, and notwithstanding the continued and insupportable Insolence of their Carriage and Behaviour, even upon this Occasion, no Violence, nay not so much as any Incivility, that I ever heard of, hath been offer'd to any of them. I would to God they would but seriously consider this one difference between Our Religion and *Theirs*, and which of them comes nearest to the *Wisdom*, which is from above, which is peaceable, and gentle, and full of Mercy. And I do heartily pray, and have good hopes, that upon this Occasion God will open their Eyes so far, as to convince a great many among them, that *that* cannot be the true Religion which inspires Men with such barbarous Minds. I have now done, and if I have been transported upon this Argument somewhat beyond my usual Temper, the Occasion of this Day, and our present Circumstances will, I hope, bear me out. I have expressed my self all along with a just sense, and with no unjust Severity, concerning these horrid Principles and Practices; but yet with great pity and TENDERNESS towards those miserable seduced Souls, who have been

been deluded by them, and insinuated in them. And I can truly say, as the Roman Orator did of himself upon another Occasion, *Me natura misericordem, patria severum, crudelem nec patria nec natura esse voluit.* My Nature inclines me to be tender and compassionate; a hearty Zeal for our Religion, and Concernment for the publick Welfare of my Country, may perhaps have made me a little severe; but neither my natural Disposition, nor the Temper of the English Nation, nor the Genius of the Protestant, that is, the true Christian Religion, will allow me to be cruel.

For the future, Let us encourage our selves in the Lord our God; and commit our Cause, and the keeping of our Souls to Him in well-doing: And, under God, let us leave it to the Will and Care of His Majesty, and His Two Houses of Parliament, to make a lasting Provision for the Security of our Peace and Religion, against all the secret Contrivances and open Attempts of these Sons of Violence, and let us remember those Words of David, Psal. 37. 12, 13, 14, 15. *The wicked plotteth against the just, and gnasheth upon him with his teeth: The Lord shall laugh at him, for he seeth that his day is coming. The wicked have drawn out the sword, and bent their bow, to cast down the poor and needy, and to slay such as be of upright Conversation: Their sword shall enter into their own heart, and their bows shall be broken.*

And I hope, considering what God hath heretofore done, and hath now begun to do for us, we may take Encouragement to Our-selves, against all the Enemies of our Religion, which are confederated against us, in the words of the Prophet, Isa. 8. 9, 10. *Associate your selves, O ye People, and ye shall be broken in pieces, and give ear, all ye of far Countries: Gird your selves, and ye shall be broken in pieces: Take counsel together, and it shall come to naught: Speak the word and it shall not stand: FOR GOD IS WITH US.* And what now remains? But to make our most devout and thankful Acknowledgments to Almighty God, for the invaluable Blessing of our Reformed Religion, and for the miraculous Deliverance of this Day, and for the wonderful Discovery of the late horrid and barbarous Conspiracy against our Prince, our Peace, and our Religion.

To Him therefore, our most gracious and merciful God, our Shield and our Rock, and our mighty Deliverer: who hath brought

brought us out of the Land of Egypt, and out of the House of Bondage; and hath set us free from Popish Tyranny and Persecution, a Yoke which neither we nor our Fathers were able to bear. Who hath from time to time delivered us from the bloody and merciless designs of wicked and unreasonable Men; hath render'd all the Plots and Contrivances, the mischievous Counsels and Devices, of those worse-than-Heathens, of none effect. Who did, as upon this Day, rescued our King and our Princes, our Nobles and the Heads of our Tribes, the Governours of our Church and the Judges of the Land, from that fearful destruction which was ready to have swallowed them up. Who still brings to light the hidden things of Darkness and hath hitherto preserv'd our Religion and Civil Interest to us, in despite of all the malicious and restless Attempts of our Adversaries. Unto that great God, who hath done so great things for us, and hath saved us by a mighty Salvation: Who hath deliver'd us, and doth deliver us, and, we trust, will deliver us; be Glory and Honour, Thanksgiving and Praise, from Generation to Generation. And let all People say, Amen.



FINIS.